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TONGUES OF FIRE

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." Acts 2:3

What images came to you as you heard this verse read on Pentecost (June 15)? A gentle campfire offering warmth and conversation with friends? Flickering candles on a cake marking the passage of years? A raging fire devouring forests and homes? The comfort of the votive light before your ikon? Or Johnny Cash singing about the tongues of fire?

Images of fire permeate our language, stirring fear and fascination. For those who have experienced fire's destructive power, the memories never go away. For those who have seen new growth in a charred forest, fire has provided occasion for hope. And who has not been drawn into contemplation or rest sitting before an open fire?

On the other hand, we may well wonder how much of the spiritual fire is still burning in our lives and churches. What stirs the flame in us? In an increasingly diverse world, are we a church in which people hear and understand one another telling of God's mighty deeds, each in their own language? Are we on fire, eager to share the good news of Christ? Or do we gather together to share the experience of belonging and leave no room for anyone else?

In the light of the Risen Christ (Christ is Risen from the dead, as we have been proclaiming for the past 50 days), who illumines the darkness of our lives, are we drawn to the glitzy lights of our consumer culture to drive our despair away? Or are we a church being consumed by smoldering fires of resentment, distrust and resentment? In Luke 3:16, St. John the Baptist

(Continued on Page 11, Col. 1)

CALLED TO BE SAINTS

June 15th we celebrate the Feast of the Descent of the Holy Spirit. This day is considered the birthday of the Church because, on this day, the Apostles received the gifts that would enable them to courageously proclaim God's word and God's love. As they publicly shared their faith, they met with great opposition. They were subjected to ridicule, persecution, cruel physical treatment and, in many cases, to death.

From that first Pentecost, the Holy Spirit has continually offered these same gifts to every baptized person and, throughout history, many have accepted these same gifts, trying to follow the way of Jesus. Over the years, countless people have been subjected to ridicule, persecution, cruel physical treatment and, in many cases, to death. They are our saints, whether publicly acknowledged by the Church, or known only to a very few. We remember these, our saints, on the Sunday following Pentecost as we celebrate the Feast of All Saints. It is only right to remember these "Holy Ones" who suffered and "gave their lives" for the Church born on Pentecost.

Our baptism calls each of us to holiness – to sainthood. Through our daily joys and struggles, we can witness our belief in God who is faithful, or we can miss the many opportunities given us. Do I recognize the opportunities to witness my faith? Am I willing to risk sharing my faith and holiness?

* * * * * *

None are so fond of secrets as those who don't intend to keep them.

DESCENT OF THE HOLY SPIRIT

On Sunday, June 15, the Church celebrates the descent of the All-Holy and Life-Creating Spirit. The same Spirit who descended upon the apostles and empowered them to go forth from hiding inside a locked room also descends upon us! Just as the apostles were empowered by the Holy Spirit to preach to the world – even to the point of laying down their lives – so, too, we are empowered by the Holy Spirit to live out our Baptismal vows and follow in the footsteps of Christ.

Just as the disciples were given the inner power and wisdom of the Holy Spirit to face and withstand all outside pressures victoriously, so too, we are enabled by the Holy Spirit to live beyond our own strengths and capacities. Our Lord Himself told us, "You shall receive power when the Holy Spirit comes to you." (Acts 1:8)

Therefore, we cannot excuse our sinfulness by saying that we "are only human." Christ incarnate showed us that to be truly human is to be in His image and likeness. Moreover, the descent of the Holy Spirit upon each of us on Pentecost Sunday once again empowers us with a grace that "perfects that which is imperfect and supplies that which is deficient."

Our father among the saints, Saint John Chrysostom, said this regarding Pentecost Sunday, "The all gracious God today bestows upon us gifts too great to be adequately expressed in words. Let us, therefore, rejoice together and, while rejoicing, praise our God. For from this fountain flows all prophesies, the grace of healing, and all other gifts and fruits which adorn the Church!"

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Everyone should sweep before his own door.

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CHRONOLOGY

JUNE 2008

DIED: Archbishop Gregory. Archbishop of Sitka and Alaska, retired, in Jackson, NJ.

AN ORTHODOX TELEVISION NETWORK is in the planning stage. Input is welcome. Write: D. Romeo, Orthodox Television Network, 1454 SW 28 Terrace, Deerfield Beach, FL 33442 or danny.romeo@gmail.com

A NEW PODCAST ESPECIALLY FOR TEENS, called Orthodox Teen Talk Online (OTTO), features a pan-Orthodox group of teens from around the country, who discuss real-life issues in an open and honest manner with at least one Orthodox priest. In the first episode, drugs and drinking were discussed. The second episode featured issues such as abortion, stem cell research and euthanasia. Future episodes will deal with dating, sex, MTV, music and will be released bi-weekly. All are available for download on www.MyOCN.net. All teens are welcome to participate.

THE RUSSIAN NAVAL MUSEUM is located in Philadelphia next to St. Andrew's Church, which was purchased by Russian sailors and marines while they were in port waiting (in 1902-03) for two warships to be completed in the Philadelphia drydocks.

A GREEK ORTHODOX PRIEST was given a suspended 70-day sentence for ringing the church bell too loudly and too often. Residents of a resort town filed against the priest of Assumption Church on Mount Pelion in Central Greece.

ST. DANIEL MONASTERY IN MOSCOW bears evidence that the medieval Knights Templar order could have settled in Russia after being exiled from France in the early 14th century. The Templar emblem, which is a white square frame, four rings cut at square angles and a six-petal rose in the center can be found on the first balcony of the monastery's gate church. The knights fled France when they were repressed by French King Philip. In 1307, Moscow Prince Yury Danilovich met some of the knights and welcomed them.

FIRST TO EXPLAIN SCIENTIFICALLY how healing through prayer works is Dr. Carrel (1873-1944) in his book "Man the Unknown".

CHRISTIE'S AUCTION HOUSE in late November, on behalf of the Rothschild family, sold a rare enamel and gold Faberge egg for $18.5 million. Faberge crafted more than 50 jewelled eggs for Russian czars and private collectors in the late 19th and early 29th centuries.

BISHOP HILARION OF VIENNA, AUSTRIA, speaking in his cathedral of St. Nicholas on Christmas, said: "Built at the end of the 18th century, this church, to this day, remains one of Vienna's architectural landmarks. Although it is located on the territory of the Russian embassy, its flock is comprised not only of Russians but also Ukrainians, Belorussians, Moldavians, Georgians, Austrians and those of other nationalities. This is mainly due to the multinational character of the Russian Orthodox Church itself, which unites more than 100 million Orthodox Christians residing in various countries and speaking various languages."

THE MUSEUM OF THE HISTORY OF RELIGION IN LVOV in western Ukraine, which has one of the largest collections of items confiscated from churches during Soviet times, has returned over 2000 items to their owners. Among these were antimens, which contained the relics of saints.

MOST OF THE 20 MONASTERIES ON MOUNT ATHOS have accepted funds from the European Union to restore their monasteries. Mount Athos is a semi-autonomous all-male monastic community near Greece. The Esfigmenou Monastery has refused funds as they differ with some policies. The monks of the 1,000-year-old monastery say that their phone and power lines have been cut and that authorities were not delivering post, money orders and pensions. The dispute dates back to 1972 with differences over ecumenism.

MANY OF OUR CARPATHIAN TOUR PARTICIPANTS would remember Metropolitan Nikolaj, the head of the Orthodox church in the Czech Lands and Slovakia, who would come to our hotel in Presov and talk for hours with Fr. Basil Stroyen. We would comment on his humbleness. Please pray for his soul. He has died. He has been replaced by Archbishop Krystof of Prague (Radim Pulec), who was born in 1953 in Prague. He studied in Presov and in Athens and is a linguist. He is said to have a good command of the Russian, Greek, German and English languages in addition to his native tongues.

REGULATIONS GUIDING THE ESTABLISHMENT OF MONASTERIES have been distributed to the 19 monasteries now functioning under the jurisdiction of the Greek Archdiocese. According to statistics, there are now more than 200 monks, nuns and novices in these monasteries in the U.S.

AN ADDITION TO THE CHANCERY ADMINISTRATION BUILDING of the Romanian Diocese will house a museum and archives of the diocese. Old liturgical books, theological reviews, materials from parishes such as candelabra, Kivots, icons, banners, vestments and cultural items such as costumes, woven materials, potteries, etc. will be stored or displayed.

(Continued from front page)
TONGUES OF FIRE

speaks of the fire as the life-giving power of God that comes through Christ, "I baptize you with water, but the one who is more powerful than I is coming…He will baptize you with the Holy Spirit and fire." "I come to bring fire to the earth, and how I wish it were already kindled."

We all look upon the Pentecost fire with different eyes. Some of us did not even notice the inclusion in the reading. But say a prayer and ask for God to rekindle the Spirit and gifts of the Spirit in your life.

SHARE THE LIGHT

After the Apostles were baptized "with the Holy Spirit and with fire" on Pentecost, they went about lighting fires in others. They did nothing coldly. They were passionate in their love for Jesus. When they prayed aloud, others were warmed by the fire of their closeness to God. When they spoke of Jesus, others were kindled by their zeal. Fire kindles fire. A Christian is not a Christian until he has met one; until the fire has touched him.

In the primitive districts of India there are no lights in the streets or in the houses. People use the simple little oil lamps that were used in the days of Christ. In one of these villages is a pagan temple. Hanging from the roof is a great brass chandelier with 150 slots in it into which the little oil lamps are placed. There are no lamps in the chandelier itself, and until lamps are put into it, the temple is dark.

When the people come in the dark to worship, each of them comes with his little lamp to guide him along the dark roads and streets. When in the temple, they place their little lamp in the great brass chandelier.

At first the temple is dark; but as each worshipper comes and brings his lamp, little by little the temple grows brighter and brighter, until at last, when all 150 are filled with the lamps of the worshippers, the temple is a blaze of light.

This is a beautiful parable. It tells us that each one of us is a votive light, a lamp, a flame illuminated by the Holy Spirit. We carry with us the light and the warmth of the presence of God.

We bring it with us to church and we cary with us the light and the warmth of the presence of God.

We bring it with us to church and we carry it back out of church into the world. The real votive lights, the real candles and chandeliers in our churches are not wax or electric fixtures, but you and I who receive Jesus within us and are touched by the fire of the Holy Spirit.

We leave church to go back into the world aflame with His divine love.

Perhaps it's not a bad idea to have our spiritual temperature checked once in a while. St. John said, "Your Lord is fire: do not let your heart be cold, but burn with faith and love."

The word of the Lord speaks directly to this in Rev. 3:15-16, "I know your works: you are neither hot or cold.

Would that you were cold or not. So, because you are lukewarm, and neither hot nor cold, I will spew you out of my mouth."

* * * * * *

A NEW ORTHODOX CHURCH, dedicated to St. John the Forerunner (the Baptist), was built near the Jordan River on the spot where St. John baptized Jesus. It is located about 40 miles from Amman, Jordan and five miles from the Palestinian city of Jericho. A Russian S.N. Popelnyukhov donated funds for gilding the central dome and covering three apses. The cross on the central dome also donated by him was made by Russian masters and delivered to Jordan. The Russian company Stroy-invest-engineering made the cupolas and did other work.

* * * * * *

HARRY POTTER THE ORTHODOX OUTLOOK. Sunday schools are something new in Russia, but they are trying to keep relevant. For example: in one school a new version of Harry Potter was presented. Harry receives a letter from Hogvarts on Easter eve. It tells about the battle between the forces of good and evil with Dying Damblor repents being a magician and wills Harry to find the One who created everything. Harry meets an Orthodox priest who the One Who created everything. Together with his new friends, Harry finishes off the villains using holy water and prayers. The story teaches children that sorcery is unacceptable and that it is best to appeal to God rather than the dark forces.

* * * * * *

A SHROUD WHICH COVERED THE TOMB OF ST. NICETAS in St. Sophia Church in Novgorod was picked up from the damaged church in August 1941. Herbert Lungwitz secretly took the shroud home to Germany and kept it hidden all these years. When he recently read that the church had been restored and services were again being held there, he decided to return the shroud. Dating of the shroud was verified by an embroidered inscription in the right hand corner "This shroud was finished under His Beatitude Joachim, the Metropolitan of Novgorod "whose primacy was from 1664-1672. The icon of St. Nicetas is framed with pearls. The sarcophagas of St. Nicetas was somehow preserved and the shroud has been returned to its rightful place. The soldier said: "I should not have taken the relic from Russia in the first place. It has haunted me all of my life. But many treasures were destroyed and I didn't want it to be lost in that cruel war. I am now an old man, I lived long enough to return the shroud. Now my conscience is clear."

(Continued from page 15)
KITCHEN CORNER

Add more water if very thick. Stir in pickle and season to taste. Cut potatoes into 1 inch pieces and combine with the dressing. Meanwhile, prick the sausage skin all over with a fork. Place it into a large skillet with 1/2 cup water. Cover and simmer gently 10 minutes. Pour off the liquid and return sausage to the pan. Cook, uncovered, over low heat, turning frequently until evenly browned. Slice diagonally into three-inch pieces and arrange around the potato salad. Taste and adjust seasonings to your taste.

THE CHURCH IN ALASKA DURING WORLD WAR II
Part I

During the 1950s, World War II was still fresh in the minds of the people, so it was natural that our father reminisced about his experiences. Although he told G-rated stories that were suitable for the ears of his young children, he never sugar-coated or glamorized the war.

We enjoyed hearing about Dad riding horses in the Calvary and his tour of duty in Italy at the end of the war, but it was the stories he shared of the two years he spent on Umnak in the Aleutian Islands that most intrigued me as a child. My brother and I learned about caribou, vegetation on the island, and the severe weather conditions. But it was the memory Dad had of a church that has stayed with me a half a century later.

Now as an adult, I can only imagine how he felt all those years ago being so far from home and for such a long time. From his base on Umnak, he could see a Russian Orthodox Church in the distance. I'm sure he wanted to go inside the church to say a prayer and possibly light a candle. But this never happened. The church was "off limits" due to looting. He said no more about this to us, but it was obvious that our dad, a quiet and gentle man, was upset about what had happened to the church.

Over the years, I've often wondered about this church and the parishioners who had cared for and loved it. Almost fifty years after first hearing about it, I learned why this and other churches were left unattended during the war and the fate of the Orthodox faithful in the Aleutian Islands.

Next month – Part II of The Church in Alaska During World War II

Margaret Pysarchyk

THE MATTER OF LANGUAGES

"...And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

The timing couldn't have been better. It was Pentecost. Fifty days earlier, Jews and proselytes from at least 15 regions of the far-flung Roman Empire and beyond had packed Jerusalem to celebrate the Jewish Passover. Now thousands of them heard, in their own language, ordinary people, the Disciples of Christ, filled with the Holy Spirit, proclaim the good news of Christ in numerous languages which were spoken at that time in the empire. (Acts 2:1-12)

Jesus' disciples could probably speak common Greek, the popular language of the people. They also used Hebrew, the language spoken in the temple. However, on that Pentecost Day, they "amazed" their diverse audience by speaking to them in their own language. What was the result? The hearers were touched by the virtual truths which they heard in their mother tongue. By the end of the day, the small group of disciples had grown to be a vast company of more than 3000. (Acts 2:37-42)

The disciples did not rest following Pentecost, they continued preaching and teaching and many of those who had been converted and baptized went back to their homes and spoke of their life-changing experience.

Then a wave of persecution broke out in Jerusalem. Those who had fled and searched for a place of safety encountered new ethnic and language barriers. Some of them might only have witnessed to their fellow Jews, but as we read in many places in Acts, others declared the good news of the Lord Jesus in their new language and lands.

Today the question is still "a hot subject" with many. Why can't we be more understanding and use the languages needed which speak to the deepest aspirations, motives and hopes of those who have come to worship and learn about God?

IT'S GREEN SUNDAY!

Whether you know the Sunday as Pentecost, Holy Trinity or Green Sunday, we know that it commemorates the descent of the Holy Spirit on the heads of the Apostles infusing them with the mandate to go forth into the world and preach the Gospel. It is celebrated as a major feast day and is considered the birthday of the Church.

We don't celebrate with a cake but by decorating our homes and churches festively with greens and flowers. The green color of the foliage is a symbol of Divine Life and hope brought to us by the Holy Spirit. Many priests wear green vestments on this day and many faithful find something green to wear to church services.

LIGHTER MOMENT

A man asked his boss for a salary increase, declaring that he did the work of three men. The boss responded that he couldn't increase the man's pay, but that if he told him the names of the three men, he'd fire them.

FUNDS

ALASKA: Ethel Watlock, Ruth Caldwell, Margaret Pysarchyk in memory of her parents John and Kathryne, Robert Roth for health and safety of Chaplain Peter Baktis in Camp Victor in Iraq.

POSTAGE: Richard Samuhel, Peg Glagola, Fr. J. Hotrovich, Dr. David Strang, MD, Helen Martin, Julia and Arnold Katko in memory of Fr. Basil and for health and well-being of Matushka Nina.

PRESS II: Paul Stuchlak, Irene Allen, Anne Dorozynski, Andrew Popovchak, Fr. Theoder Gove, Ethel Watlock, Dr. Dimitrios Pappas, Anonymous (2), Apollo and Elizabeth Manchuk, Thomas Drosdak, Mark Hudzin, Vera Utterback, Lillian and Stephen Sokol, Goldstein and Greenlaw LLP, Ann Smolak, Nicholas and Barbara Sagan, Nina Silwanowicz, Joseph and Olga Mikus.

*Rita Wrobel in memory of parents Anna and John Kolesiak and brother Tom

*M. Tihanich in memory of sister Rose Tihanich Stallone 9/6/05

Memories

MY POP

I can remember when, during the days of World War II, shoes were rationed. Everyone was allowed two pairs a year and, along with paying for the shoes, we had to give a coupon from our ration book. The best gift you could give a friend was a shoe coupon from your book.

My brother was in the army and he wanted a pair of civilian shoes. Pop gave him his shoe ration. You see my father was the boss of our household. He was the main income earner. He was also the disciplinarian, the banker, the keeper of the "spolok" books, and the spiritual leader of our family.

I didn't think of it at the time, but Pop was really a Renaissance man. Maybe he didn't paint pictures, but he was the one who painted the house, did the plumbing repairs (always fixing the leak in the kitchen faucet), planted the victory garden, took care of the cow and chickens he kept to offset the meager items you could buy with – again – ration coupons, prayed before the ikon each morning and night and attended church regularly.

On Father's Day, I remember him in so many ways. There are things he taught me that have helped me these many decades later. He taught his children so much using the on-the-job training method. Pop was a manual worker who could and did recite poetry for hours. He was a quiet man, perhaps he would better be defined as a peaceful man, who had left his family in the Old Country. I know he missed them. In those days there was no way other than the occasional letter that he could use to communicate with them. The war went over his homeland back and forth many times. He looked in the paper to see whether they were affected and cried in private when he read that the battle had again crossed his home territory.

I miss him but the wisdom he has handed down to me is used almost every day. Lydia Rodca

PRESS FUND

Thank you/Spasebo to all of you who have sent in to this Fund during my hiatus. I am touched by your confidence that I would continue printing the paper. Irene Allen, Ethel Watlock, Mary Barker, Anonymous (6), A. Smolak, Catherine Shaffchick, Raymond Rusnak, Anne Dorozynski, Paul and Dee Baumgarten, Mary Kollar, Zenaida Pecuch, Jean Kutzer, Joe and Helen Zak, Elenora Latyszonak, Mary Matrician, Maryann Burkoski, Anna B. Garcia, Mary Maksymiak, Mary Sliza, John Kucirka, Vera Hershey, John A. Spack, Dorothy Shakun, Afton Chowansky, Tillie Porter, Evelyn Telesko, Julia Adamchak, Mary Arndt, George Sebastian, St. Michael's Church in Cordova, AK

*Joseph Milosevich, Sr., in memory of his wife's 3rd year of repose on March 5, 2005.

*Evelyn Grabana in memory of her husband Nick who passed away in May 2007.

*Mary Kuyon in memory of Fr. Basil

*Michael Uhrin in memory of George Uhrin and Steve Evancho, for health of Elizabeth Uhrin, Claudia Sulin, Leonora Evancho, and Pauline Uhrin

*In memory of Job

*Susan and Scott Boris in honor of their godchildren Elizabeth, Kirsten, Nicholas, Samantha, Daria, Noah and Loretta

*Tim and Natalie Kozak for health of baby Timothy John and also their families and in memory of Fr. John Kozak, Jr. and Fr. Basil

*George and Eileen Chwan in memory of Fr. Basil and George Yura

*Ann Mizerak a packet for her parish in memory of her parents Elias and Anastazia Debaylo

*Charles R. Smith in memory of John Rhenish and Fr. Basil

*Linda Smith in thanksgiving and for good health of family

WINTER'S GRACE

During the Civil War, fierce fighting was taking place near Moorefield, West Virginia. Because the town was close to enemy lines, it was controlled one day by the Union troops and then some days later by the Confederates.

In the center of town lived an old woman. According to the testimony of a minister of the town, one morning several enemy soldiers knocked on her door and demanded breakfast. She let them in and said she would prepare something for them.

When she had everything ready, she invited them to take a place at the table and then she said: "It's my custom to read the Bible and pray before breakfast."

They consented, so she opened her Bible at random. It opened at Psalm 27 and she began to read outloud: "The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" She read on through the last verse: "Wait on the Lord; be of good courage, and He shall strengthen your heart."

Finishing reading, she said, "Let us pray."

While she was praying, head bowed, she heard sounds of men moving in the room. When she finished praying, said, "Amen" and looked up, the soldiers were gone.

If you have any fears, turn to God. Read Psalm 27 for help.

SEMINARY GRADUATES

Congratulations to the seminarians graduating from the many Orthodox seminaries in the U.S. All of the seminary graduates are not planning or are not eligible for ordination. But those graduates who are planning or are already ordained need to love the people and God's world. They need to care for longtime, older members and engage in vital outreach. Both can happen.

Hopefully they have a theological education that undergirds and supports them for sustainable ministry, particularly in a culture in which people are hungry for meaning and spirituality and which is very confused.

They need to become faithful, wise, courageous leaders to guide parishes – even amid conflict – and support the ministry of the laity.

Individuals and parishes must also learn not to go it alone. Parishes that are stuck, turned inward, can see only their own problems. Every parish has problems, whether it fears having too few members to keep going or has space problems when it is growing.

SOBORNOST

(The laity also had a real place in the formulation and proclamation of the truth of salvation and the true faith in the Synods of the Church.)

To substantiate this, one needs only to consider the fact that the decisions of many councils, especially the first, fourth and seventh ecumenical ones, were not received by the whole Church immediately and were not without opposition and vigorous discussions from a large number of those who were critical of the truths defined. In the end, the Truth prevailed, even after much difficulty.

Metropolitan Emilianos tells us:

> The conclusion to be drawn from this is that the synods whose decisions were so violently attacked were not sufficiently informed and clear about the thought of the people concerning the doctrines they defined. Only later was it manifested incontestably, for no other reason than that they had defined the truth. The holy synods thus defined of their own volition and with the aid of the Holy Spirit. Their reception and endorsement by the whole Church...are a very official and unassailable external testimony to the sacred character of these decisions and acts. Such acceptance is sufficient in itself for the definitive recognition that a synod is holy and ecumenical.

Such is the case, for example, of the Seventh Ecumenical Council, the ecumenicity of which was called in question by the Synod of Frankfort in 794 and the English Church in the same year. It remained unassailable based on its acceptance by the ecclesial *pleroma* and not on the approval of a new ecumenical council, since it was the last of them.

So high an estimation of the people's endorsement of a synod is easily explained by Eastern theologians when we consider that the definitions and formulas of the holy synods are taken in accord with the written and unwritten Apostolic Tradition, which is the living thought of the whole body of the Church, attested and shaped by the practical faith of all its members. The treasure of faith, contained in the Holy Scriptures and in the Apostolic Tradition, is meant to be the possession of every Christian and to be lived in the life of each one of us. The decisions of the holy synods concerning this treasure, made when heretics were opposing the truth in a struggle which was followed with consuming interest by active members of the Church, cannot therefore be a matter of indifference to the faithful. The spontaneous judgment of synodical decisions by the ecclesial *pleroma*, while not always temperate, showed the general thought of the Church, which has never ceased to be attested by this judgment.

Fr. Michael Dahulich, PhD
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NO PAGES A SCROLL INSTEAD

Most sheets used for making scrolls were about 9 to 11 inches long and from 6 to 9 inches wide. Several of these sheets were joined together side by side with paste or were sewed together with linen thread. In some cases longer sheets were used.

The Dead Sea Scroll of Isaiah was made of 17 parchment strips, totaling approximately 24 feet in length in its present stage of preservation. The scroll of Isaiah, which Jesus read from in Nazareth, must have been of a similar length. (Luke 4:16,17).

How was this scroll read? The reader held it and unrolled it with his left hand, taking the outer edge in his right hand and rolling it as he read – column by column. To reach Isaiah 61, the chapter He read in the synagogue, Jesus would have unrolled and rerolled most of the scroll.

At that time, there were no chapter and verse divisions for the book of Isaiah as we know them today. When the scroll of Isaiah was handed to Jesus in the synagogue in Nazareth, he had to locate the passage that is now marked Isaiah 61:1,2 in our Bibles. Jesus easily found the place showing how familiar He was with God's Word. "And when he had opened the book, he found the place where it was written." Luke 4:17.

Undique (from everywhere)

In the mid-1800s, Ralph Waldo Emerson became a leader in a philosophical movement known as "transcendentalism," which says that truth comes from personal insight. Emerson wrote, "To believe your own thought, to believe that what is true for you in your private heart is true for all men– that is genius."

Sadly, Emerson's faulty thinking took root, and personal thoughts about God replaced God's thoughts and words about Himself...The Lord said in Isaiah 55:9, "as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

Only God, the creator of all things, deserves to be called transcendent – that is, above and beyond all things. Contrary to what Emerson concluded, truth comes from above, not from within.

If you are a father and your son should ask you for bread, will you give him a stone instead? Perhaps, if you are the son, you asked for the impossible. (St. John Chrysostom)

While some people may be attracted to Orthodoxy by the ancient beauty of our services – the music, the scent of the incense, the beauty of the icons, the spirituality of the prayers, the unchanging faith – they will remain because of the integrity lived out within living communities that serve God and the world.

In the Orthodox Church, we equate the authority of Scripture and Tradition, though at the same time, we underscore the fact that Holy Tradition, what is truly and reliably passed on down to us, must be – at all times and in all ways – in harmony with Scripture.

The services in the Orthodox Church are scripturally saturated.

On June 8, we commemorate the Fathers of the 1st Ecumenical Council. It was called by Emperor Constantine to condemn Arianism. Out of that Council came a definitive doctrinal statement, later refined into the Nicene Creed, which articulated and codified such traditional doctrines as the Virgin Birth, the divinity of Jesus, and the Holy Trinity.

The Holy Day of Ascension comes 40 days after Pascha followed in 10 days, 40 days after Pascha, by Pentecost.

Editor's Notes



I have moved many times in my life, not only state to state but to countries halfway around the world, but none of them has been as hard as moving the "Herald" office into one room in the house, giving me back the use of the other rooms. To prepare this June issue, I had to hunt for my files and other items like research books. Hopefully, I will be better organized by next month.

I attended the graduation of fifteen students at St. Tikhon's Theological Seminary. What a change from the early years of the seminary. Now the students come from several countries and different states. Previously, they, at most, came from the northeastern part of the country. I wish the best to the graduates, many of whom I have gotten to know as I usually attend church services at St. Tikhon Monastery church.

I walk along my country road looking for trailing arbutus. The flowers are insignificant and hide among the heavy green leaves hugging the ground, but I can always find them by the sweet smell which gives them away. I don't know of any other flower that has as pleasant an odor. An analogy can be drawn from this, I'm sure.

The situation in the OCA drags on. Rumors, gossip and suppositions multiply. Does anyone remember the original reason for all this turmoil? At this time the doctrine of victimology is growing. This is a doctrine which claims victim status, meaning one is not responsible for their actions because others are also guilty. Let's quit rationalizing and giving excuses. Let's ask the Holy Spirit to help us and let's not forget God this summer. Don't leave Him out of your plans and life.

Matushka Nina

ONE KNEELING PRAYER

The Priest: Again and again on bent knees let us pray to the Lord.

R. Lord, have mercy.

All kneel and bow their heads.

O LORD JESUS CHRIST our God who bestowed your peace upon the world, and while we were still on earth, procured for us the gift of the Holy Spirit as an inheritance that shall never be taken from us: today You send in a visible manner upon your disciples and apostles this same grace by which you place tongues of fire in their mouths and upon their lips. And all of us, and all mankind, receive the seed of the knowledge of God on your own tongue and in our own mind. We have become enlightened with the radiance of the Spirit who delivered us from error as from total darkness. Through the distribution of visible tongues of fire, and through their mysterious action, we have learned the Faith, and how to glorify You: for together with the Father and the Holy Spirit, You are our God, our Light and our Majesty.

For our sake, You took flesh, remaining without sin, becoming indeed a propitiation for our sins. Wherefore, O Lord, grant us your bounty, hear us from your holy heaven, sanctify us, shelter us beneath the shadow of your wings, and do not turn away from us. O Lord, we may have sinned against You, but we serve You alone: we adore no other God, nor do we stretch out our hands before any other than You. Pardon our iniquities and accept our prayer which we utter before You on bent knees. Receive the petitions of all men as if it were incense rising to your throne and acceptable to You. Through the loving-kindness of your only-begotten Son, with whom You are blessed, together with your All-Holy, Good and Life-Giving Spirit, now and always and for ever and ever.

R. Amen.

* * * * * *

Who doesn't keep faith with God won't keep it with man.



At the edges of the big cities in Eastern Europe and in many other countries there are little plots of land which people can rent to plant vegetables and such. Some families have these plots so long that they have little shacks built on them, where they can store their tools and rest on a cot. They might even have a place for a small fire to make shashlik.

The other day, I was on the campus of Wilkes University and I was surprised to see a part of a parking lot divided into small plots. There were no shacks, but beautiful black soil and some plants already growing. So neat.

Whether they went to their plots or took their animals up to their summer grazing areas, the people started their outdoor grilling season on St. George Day, which comes on April 23 / May 6. Kolbasi was always on the menu. Here I give a standard recipe for Kolbasi with potato salad.

KOLBASI WITH POTATOES

2 lbs. medium sized waxy potatoes
4 strips bacon, finely diced
1 small onion, finely chopped
1 Tbls. flour
1/2 tsp. dry mustard
1 Tbls. sugar
4 Tbls. white wine vinegar
1/2 cup water
1/2 tsp. celery or dill seed
1 dill pickle, finely diced
salt and pepper
2 lbs. kolbasi or smoked sausage

Wash potatoes and boil in their skins about 20 to 30 minutes or until tender. Drain. Peel while still warm. Set aside.

In a skillet, fry the bacon until crisp. Remove. Add onion to skillet and saute onion until soft. Stir in the flour, mustard and sugar. Whisk in the vinegar, water and dill or celery seed. Bring to boil, stirring constantly.

(Continued on Page 11, Col. 3)

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BIBLE STUDY

When you hear the epistle reading for the Ascension on June 5, which is exactly forty days after Pascha, you may well wonder whether you have read this passage not that long ago. You did. On Pascha you heard Acts 1:1-8 and on Ascension, you heard Acts 1:1-12.

The Book of Acts is almost a continuation of the Gospel of Luke. He has gathered them together on the Mount Olivet and commands them to expect in Jerusalem the sending down of the Holy Spirit. He promises that He will send it in a few days. They should then be witnesses unto Him even to the furthest parts of the earth. After His Ascension, they are warned by two angels to depart and to set their minds on His second coming. They followed His instructions, returned and prayed while they were waiting. They also chose Matthias to take the place of Judas.

We later learn that their wait, indeed, was a short one. In fact, ten days. We may well wonder why they felt the need to replace Judas. Jesus had chosen twelve Apostles after the number of the tribes. One had been lost. St. Peter, therefore, in these days of waiting expectantly, proposes to the disciples that they fill the gap before they shall be summoned to do their Lord's work. He first reviews the traitors (Judas') history. He was, like the rest, a true Apostle, he had received a commission from Christ. But he treated it as if it were worth nothing. St. Peter turned to Scripture to guide them in this matter. He takes two Psalms (Psalm 69:25 and 109:8), which no doubt refer to the problems David had with his false friends. St. Peter then applies this to the present circumstances.

The whole of the Old Testament is one great prophecy of Christ. We also find many examples of the Antichrist in the Old Testament. These are men who were false Christs. An example is Pharaoh, who set himself against the throne and majesty of God and was a forerunner and a type of Antichrist himself. If we interpret Scripture rightly, each prophecy of Antichrist is fulfilled in each wilful enemy of the Gospel, but will never be fulfilled entirely until the last great Antichrist shall come.

Let us go back to the reference St. Peter made to the Psalms. The treachery of Ahithophel towards David was a terrible act of treachery in return for righteous love, the same as the treachery of Judas. "David's words concerning him," says the apostle, "have been fulfilled in his wretched death, for it is written, 'Let his habitation be void'."

And there are other words "which ought to guide us."

The qualification for an Apostle is stated by Christ, himself, in St. John 15:27. The Apostles used them to choose Matthias to replace Judas bringing their number up to twelve again.

Home Bible Reading Schedule

JUNE 2008

1. **Acts 16:16-34 Pyrros**
2. Acts 17:1-15 Erasmos
3. Acts 17:19-28 Paula
4. Acts 18:22-28 Metrophanes
5. Acts 1:1-12 Dorotheos
6. Acts 19:18 Attalos
7. Acts 20:7-12 Theodotos
8. **Acts 20:16-18, 28-36 Kalliope**
9. Acts 21:8-14 Cyril
10. Acts 21:8-14 Antonina
11. Acts 23:1-11 Bartholomew
12. Acts 25:13-19 Onuphry
13. Acts 27:1-28:1 Akylina
14. Acts 28:4-3[illegible] Elisha
15. **Acts 2:1-1[illegible] Augustine**
16. Eph 5:8-19 Tychon
17. Rom 1:1-7, 13-17 Manuel
18. Rom 1:18-27 Theodoulos
19. Jude 1:1-25 Jude
20. Rom 2:14-28 Kallistos
21. **Rom 1:7-12 Julian**
22. Heb 11:33-12:2 Zenas
23. Rom 2:28-3:18 Agrippina
24. Rom 4:4-9 Elizabeth
25. Rom 4:13-25 Febronia
26. Rom 5:10-16 David
27. Rom 5:17-6:2 Sampson
28. **Rom 3:19-26 Pappias**
29. Rom 2:10-16 Paul
30. Rom 7:1-13 Michael

LIGHTER MOMENT

Now that they were retired, an elderly couple were discussing their plans for the future. "What will you do if I die before you do?" he asked her.

After some thought, she said she'd probably want to share the house with three other single or widowed women. She'd look for younger roommates since she was so active for her age.

She then asked him: "What will you do if I die first?"

"Probably the same thing," he answered.